



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the Ttoo're ² (i.e. the Mount).	وَالطُّورِ ١
2. And ³ a book ^x massttoren (it ^x is indited/ written in lines/ rows).	وَكُتِبَ مُسْتُورٍ ٢
3. In a parchment ⁴ manshooren (published/ made spread).	فِي رَقٍ مَّنشُورٍ ٣
4. And ⁵ The House ^x The Ma'amoo're (the frequented). ⁶	وَالْبَيْتِ الْمَعْمُورِ ٤
5. And ⁷ the ceiling ^x the marfoo'a'e ⁸ (that which is raised high).	وَالسَّقْفِ الْمَرْفُوعِ ٥
6. And ⁹ the sea, ^x the masjoo're ¹⁰ (filled/ kindled/ emptied).	وَالْبَحْرِ الْمَسْجُورِ ٦
7. Verily your ^t Lord's torment ^x (is) surely occurring. ¹¹	إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧
8. Not for it ^x of a repeller.	مَا لَهُ مِنْ دَافِعٍ ٨
9. Day sways the sky ^w manvran ¹² (a fierce swaying).	يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ٩
10. And tread the mountains sayran ¹³ (a firm treading).	وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠
11. Then Waylon (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers.	فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١١
12. Who ^r they (are) in a wade ¹⁴ playing.	الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ١٢
13. Day they ^z (are to be/ being) flung into Hell's ^w fire ^w da'aan ¹⁵ (firmly flinging).	يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً ١٣
14. This-she ^y (is) The Fire ^w which ^u you ^c were by it ^w denying.	هَٰذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ١٤
15. Is then this a magic; or you ^f not sight/ discern you. ^z	أَفَسِحْرٌ هَٰذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ١٥
16. Isslan ¹⁶ (let-broiled on/ by) it ^w you; ^z so issbero (let-bold on you ^r patiently) or not tassbero (hold on patiently you ^r) equal on you; ^b verily you ^b (are to be) requited what you ^c [were] working.	أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ١٦

¹ This "by," is for "و. القسم." See the Lexicon attached to this Translation for more elaboration.

² That is the mount by which Allah spoke to Moses. It's also the name of Paradise's mountains. See القرطبي.

³ This "و" is a "و. عطف" = coupling article. See إعراب القرآن، لمحمود صافي.

⁴ The noted linguist الفراء says for the word "رق" means the writ of one's works as one reads them on Deen's Day.

⁵ See footnote 3 above regarding "and."

⁶ This is a House above the Seventh Heaven under the Arsh, according to Al Ibn Abey Talib, straight above the Ka'abah, see القرطبي.

⁷ See footnote 3 above, regarding "and."

⁸ That is the sky.

⁹ See footnote 3 above, regarding "and."

¹⁰ The word "المسجور" has several meanings, including the paradoxical one. As "المسجور" means: the filled/ the emptied / the kindled.

¹¹ That is the torment by your Lord is surely happening.

¹² The word "مورا" is مفعول مطلق = the infinitive noun of sway, hence the qualifying fiercely.

¹³ Ibid, only "سيرا" instead of "مورا".

¹⁴ The word "خوض" = "wading" is normally for plunging into water. But figuratively speaking it is used as a deprecatory expression for "wading" any falsehood or futility.

¹⁵ The word "دعا" is مفعول مطلق = infinitive noun, so it is to be intensified, thus "firmly" is used.

¹⁶ The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

17. Verily the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure)(are)ingardens ^w and <i>na'eeme</i> (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾
18. <i>Fa'keybeena</i> ¹⁷ (they ^z are: amusers/ fruit givers/ fruit possessors) by what <i>aa'tabum</i> (accorded them) their Lord and precluded them their Lord the <i>Jaeem's</i> ¹⁸ (intensely-blazing Fire ^w)'s torment.	فَنَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّلَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾
19. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c [were] working.	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾
20. Reclining they ^z over rowed-beds and We wedded them by <i>booren'een</i> ^w (females of fair skin/ large eyes whose white is very white and the black is very black). ^w	مُنْكِيْنَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾
21. And who ^t believed they ^z and <i>ett'ba'a</i> (closely-followed) them their progeny ^w by belief; We conjoined them by their progeny; ^w and not We lopped them of their work of a thing; every <i>emre'en</i> ¹⁹ (mature/ perfect manliness possessor)(is) by what [he] earned (is) a pawn.	وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾
22. And We supplied them by fruit ^{w20} and meat of what they ^z desire.	وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾
23. <i>Yatanaẓa'ona</i> (they ^z mutually-attractively-giving) (each other) in it ^w a glass; ²¹ neither a frivolity in it ^w and nor a sinning.	يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ ﴿٢٣﴾
24. And circumambulate on them <i>ghelma'non</i> (boys) for them, as if they (were) pearls ^w <i>maknoonon</i> (rather clean/ covered and well protected).	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنَّهُمْ لَوْلُؤُا مَكْنُونٌ ﴿٢٤﴾
25. And <i>aqbala</i> (forwardly-advanced) some (of) them on some mutually querying.	وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾
26. Said they: ^z verily we were before in our family <i>mushfegeena</i> (they who are in disquiet).	قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾
27. Then <i>manna</i> ²² (graced His boon ^w) Allah on us and [He] precluded us from the <i>Samoom's</i> ²³ (Hell-hot)'s torment.	فَمَرَّبَ اللَّهُ عَلَيْنَا وَوَقَّلَنَا عَذَابَ السَّمُومِ ﴿٢٧﴾
28. Verily we were of before invoking Him; verily He, He (is) The <i>Barro</i> ²⁴ (Vast multitudinous Doer of all around beautiful work(s)), <i>Ar-Raheemo</i> (The iterative mercy Giver).	إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾
29. So let-remind [you ^s]; so not you ^s (are) by your ^t Lord's boon ^{w25} neither a <i>ka'henen</i> (clairvoyant/ rabbi/priest) and nor a maniac. ²⁶	فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

¹⁷The word "fa'keyboon" is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor.

¹⁸ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

¹⁹ See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, the person = الشخص, and the mar'o = المرء, being the mature/ perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

²⁰ The word "فكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

²¹ The word "كأسا," translated as "glass," means normally "glass full of wine" or "glass full of any drink."

²² The word "مَنْ" in "يَمْنٌ" means "نِعْمَةٌ يَنْعُمُهَا." That a "boon He graces it."

²³ Some Qur'an commentator said the "السَّمُومُ" means a rank of Hell, or a name of Hell.

²⁴ The word "البرُّ" with a فتحة on the ب, means, according to التاج, كثير البر, التاج. And "البرُّ" with كسرة on the ب means being vast in giving the إحسان, which is the all-around beautiful work.

30. Or they ^z say a poet <i>natarabbasso</i> ([we] <i>look-out/await</i>) by him <i>rayba-almanoon</i> ²⁷ (<i>events of the Time</i>).	أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ ﴿٣٠﴾
31. Let-say [you ^s]: <i>tarabbasso</i> (<i>let look-out/await you^z</i>); so verily I am with you ^b of the <i>mutarabbeseena</i> (<i>ones who are looking-out/awaiting</i>).	قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ﴿٣١﴾
32. Or command them their sanities by this; or they (<i>are</i>) people tyrants.	أَمْ تَأْمُرُهُمْ أَحْلِمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾
33. Or they ^z say: <i>taqawwlaho</i> (<i>he concocted it and said it/he sought it/was taught it and said it</i>); rather they ^z believe not.	أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾
34. So l'ya'ato ^x (<i>let-they^z produce/present</i>) ^x by a discourse like it ^x en(if)they ^z were <i>ssa'dequeena</i> (<i>always truth enforcers</i>).	فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴿٣٤﴾
35. Or (<i>had been</i>) created they ^z of other than a thing; or (<i>are</i>) they the creators.	أَمْ خَلَقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾
36. Or created they ^z the Heavens ^w and the Earth; ^w rather not <i>youqenoona</i> (<i>they^z believe with certitude</i>).	أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾
37. Or do they have your ^t Lord's treasures; or they (<i>are</i>) the controllers.	أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ ﴿٣٧﴾
38. Or for them a ladder <i>yastame'ona</i> (<i>they^z affirmably hear</i>) in it; ^x sol'ya'ato ^x (<i>let-produce/present</i> they ^z) ^x their <i>musta'meo</i> (<i>hearing-seeker</i>)by an authority ^x manifester. ^x	أَمْ هُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنِ مُبِينٍ ﴿٣٨﴾
39. Or for Him the daughters and for you ^b the sons.	أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾
40. Or ask them [you ^s] a remuneration, so they (<i>are</i>) of a mulct <i>muthgaloona</i> (<i>they that are heavily-laden</i>).	أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾
41. Or have they the invisible, so they write.	أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾
42. Or they ^z wantascheme;so who ^r unbelieved they ^z they (<i>are</i>)the <i>ma'keydoona</i> (<i>they who are schemed against</i>).	أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾
43. Or for them an <i>elabon</i> (<i>a deity</i>) other than Allah; <i>subhana</i> ²⁸ (<i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of</i>) Allah a'n (<i>off</i>) what they ^z partner (<i>deities with Him</i>).	أَمْ هُمْ إِلَهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

²⁵ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

²⁶ The word “مجنون” is a *noun* corresponding to “*maniac*” rather than “*insane*” which is an adjective.

²⁷ The expression *rayba-almanoon*=“رَيْبُ الْمُنُونِ” is Arabic *tongue* expression, which literally means: “*events of the Time*,” but is taken to mean *death*, or the *misfortunes of the vicissitudes of Time*. The word “*rayba*”= *presumptuous suspicion*, i.e. may or may not materialize. And the word *almanoon*= *fate of death*.

²⁸ The word “*subhana*”=“سبحان” has no English equivalent. Wherever this word, or its grammatical *inflections* (such as “*سيخانه*” or “*سيخانك*”) occur all are associated with the *divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects*, and that everything *solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “*subhana*”= “*سيحان*” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

44. And <i>en(if)</i> see they ^z a fragment from the sky ^w falling say they: ^z <i>sahabon</i> ²⁹ (<i>gliding-clouds</i>) <i>markoomon</i> (<i>amassed layer over layer</i>).	وَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾
45. So let-leave them [<i>you^s</i>] until <i>youlaqo</i> (<i>they^z meet/face</i>) their day, ^x which ^x (<i>is</i>) in it ^x (<i>to be</i>) stunned they. ^z	فَذَرَهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾
46. Day not enriches/suffices ³⁰ <i>a'n</i> (<i>off</i>) them their scheme a thing and not they (<i>are to be</i>) succored.	يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾
47. And verily for whom ^r wronged ³¹ they ^z a torment lesser than <i>tha'leka</i> (<i>afar-that-it/that</i>); ^x [and,] but most of them not know they. ^z	وَأِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِن أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾
48. And <i>issber</i> (<i>[you^s] let hold on patiently</i>) for your ^t Lord's rule; so verily you ^g (<i>are</i>) by Our Eyes; and <i>sabbeh</i> ³² (<i>let-say [you^s]: subhana Allah</i>) by your ^t Lord's praise when [<i>you^s</i>] up. ³³	وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾
49. And of the night then <i>sabbeh</i> ³⁴ (<i>let-say [you^s]: subhana Allah to</i>) Him and (<i>at</i>) the stars' <i>edba're</i> ³⁵ (<i>settings-/turning-away</i>).	وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٤٩﴾

²⁹ The word “سحاب,” versus “غيم,” is that the “سحاب هو ينسحب,” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*. And it's *plural* of a “سحابة.” Whereas the “غيم” *appears stationary*. أنظر اللسان.

³⁰ That is not suffices, as the word “يغني” has double meanings: (1) enriches and (2). suffices

³¹ See the *Lexicon* attached to this *Translation* for “ظالم”=“فَاعِلُ الظلم”=“injustice-doer” and “ظلم”=“wronger.”

³² The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

³³ There is a *distinction* between “تقوم” = “up” = “get up or rise” (*in the intransitive sense*, and “stands” = “يقف.”

³⁴ The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

³⁵ At “the stars' settings” means as the stars seem to fade away due to the morning light. +